342 crosspiece forming the central frame; four vertical stakes are placed two by two on each side of the tent.

[71] This model used to be much more widespread in the Ahaggar, and it seems to be an older form, for the model presently used must have been taken from the Ioullimmiden. All the old people recall having seen it used in their youth in all camps on an equal basis with the vertical stake form.

The tent with arches, the upper part of which forms a kind of dome, is better able to withstand the rains than the other. If [182] that was its raison d' [132] être, we may understand why it disappeared with the gradual drying out of the Sahara. This disappearance may also have been caused by the difficulty of procuring large roots to make the arches.

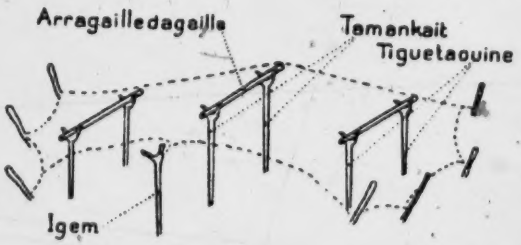


Fig. 25. Tent used by the Kel Rela. During the rainy season, the two central stakes are replaced by a single stake holding up a ridge tile.

[386] The awning is always covered with a coat of red ocher which protects it from the heat of the sun and from the rain.

[285] In both models, the tent always includes a sort of detachable closing made of a long mat (asaber) woven from the stems of graminaceae. It is unrolled inside around the stakes to close the tent completely. High up in the mountains the Tuareg reduce the inside area of the tent in order to keep warmer, and provide the part opposite /225/ the opening with a little stone wall which effectively protects them from the cold. The door is always opened toward the south.

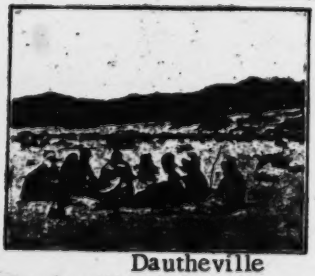
4: Benhazera--27 G-5 (1905) 1908 MS25 Tuareg MS25
Hoggar

The laws of hospitality, "amedjarou," are observed as 574
among all Moslems. The guest, "amadjar," is always well
received.

Chapter XVI

Hygiene. Diseases

133
516



Dautheville

Dr. Dautheville in the Abèzzou Wadi (White Tifedest)

We know that the Tuareg have a horror of water. They do 515
not wash themselves on the pretext that this would make them
sick, but it is essentially because they are very sensitive to [151]
cold. To say their prayers, they do not indulge in the pre- [782
scribed ablutions, even when they are at home and have water 788]
at their disposal. They are content with "taïmoum" (an
imitation of washing with sand), which they call "ettamine."
The amenokal Moussa ag /31/ Amastane is the only Tuareg
whom I have seen making his ablutions with water.

This is also doubtless due to the fact that the Tuareg like 291
to keep the tint of indigo, "sedjeni" ⵙⴹⵊⵉ, on their 302
skins, the result of wearing "chegga," or blue cotton, which 386
runs a great deal and of which they make their clothes. They 515

claim that this blue tint is excellent for the health. As in the Tidikelt, a white garment is not fit to wear until it has been sufficiently tinted blue by contact with "chegga."

The Tuareg value our medicines, "asafar" ⵓⵙⴼⴰⵔ plural "isefran" ⵉⵙⴼⴰⵔⴰⵏ, and believe in their efficacy. This is also due to the fact that they are given to them free, for under no circumstances does the Tuareg like to loosen his purse strings, and he never ceases to beg for anything he sees. that he hopes to get for nothing.

However this may be, it is good to note that he comes very willingly to be treated by us. A French doctor would certainly be very well received by the Tuareg.

The most usual diseases among them are fever, "tazzaq" ⵜⴰⵣⵣⴰⴽ, gonorrhea, "talaoalt;" rheumatism, "tessemdhi" ⵜⵙⵙⵎⴷⵉ: and headaches, "tekmou-n-ir'ef" ⵜⴽⵎⵓⵏⵉⵔⵄⴼ.

Chapter XVII

Negroes and Negresses

There is no Tuareg tent which has not at least its negro and negress. The frequent raids that the Ahaggar made in the Niger and in the Sudan procured them all the slaves they have.

They devoted themselves greatly to the Negro trade, which brought them fine profits since they had only to take the negroes without expense.

The conquest of the Sudan and the Saharan Oases gave them a terrible blow from that standpoint. Besides, with the progressive pacification of their territory and that of the neighboring tribes subject to them, they would soon have to renounce all hope of new raids, and one may say that the Negro trade, if not entirely destroyed, will at least be considerably diminished.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

492*
824
237
386

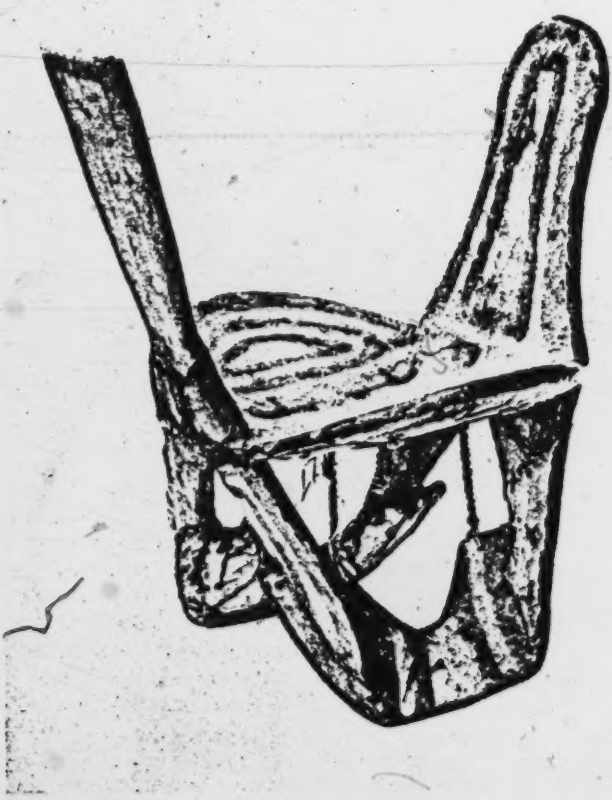


Fig. 63a. Riding saddle of the *tahyast* type. The saddle is made of wood of the *tarha* tree (*Calotropis procera*) which is often used for riding saddles. The wooden frame is lashed with strips of raw hide and covered with depilated ox-hide which is coloured with the dyes known as *berki*, *temesaruak*, and *tawnkent* (cf. p. 282). Bought in Ahaggar, manufactured in Adrar-n-Foras, or in Ayr. Dimension: 0.55 m high, 0.51 m broad. (N.M. G. 5189).

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

243 Wheat and barley grown in winter constitute the most important crops in Ahaggar, but, as mentioned, [262] the gardens are also cultivated at other seasons, and crops of millet and sorghum taken in summer are most important substistence for irrigation farmers in Ahaggar. Millet is known to the Tuareg as [171] *énélé*; it seems to be the same species as that so widely grown by African agriculturists of the savannah countries (*Pennisetum typhoideum*, or *P. Americanum*). Millet is sown in June-July and harvested in Sep- [221] tember, or in October. Little work is involved with the cultivation of this plant which is never watered [461] much (cf. p. 184), and the agriculturists do not carry fresh soil to the millet plots as they do to plots of wheat and barley. Species of sorghum are less important than millet. The common species is known as [386] *abora* or *tafsut* (*Andropogon Sorghum*). Another species is known as *tallaḳ*; it has smaller seeds than the species just mentioned, and is grown mainly because of its stems, which are reduced to powder to be used for dyeing skins red (cf. p. 282).

415
285
482

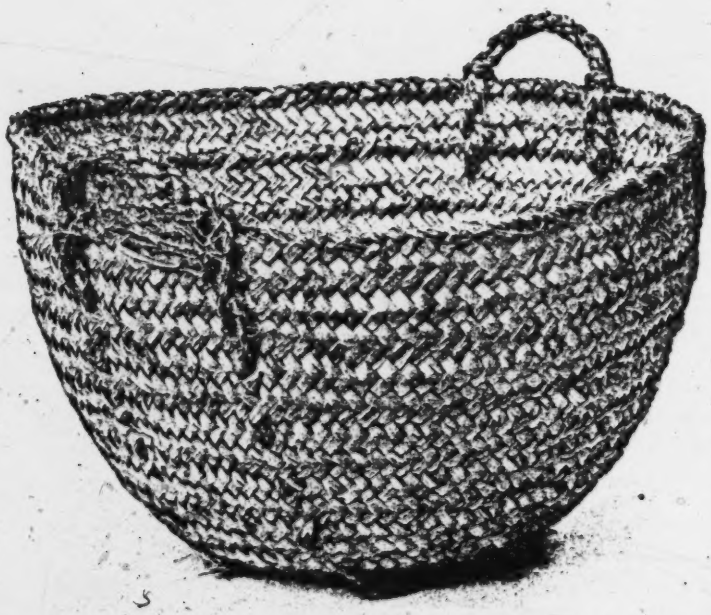


Fig 135. Basket (*téwsit*) of the type used for transportation of fresh soil to old garden land. It is plaited from straps of date palm leaves (*afum*) and has handles of rope made from date palm bast (*asan*). Soil is also carried to gardens in larger baskets (*téfarirt*, pl. *tifrar*) loaded on donkeys. Ahaggar, Abalessa. Dimension: 0.22 m high, 0.35 m in diameter at the rim. (N.M. G. 3285).

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

243

Fig. 137. The fresh soil carried to old gardens is placed in small heaps to be spread out between the tender plants of wheat and barley. Ahaggar, Abalessa.

241 *andrum sativum*, *Cuminum Cyminum* (*azkar*), *Daucus Carota* (*ezzeruget*), *Cucumis melo*, *Lagenaria vulgaris* (cf. Maire 1933, and particularly Maire 1940, p. 401).

245 [262] In addition to the above-mentioned plants there are various types of fruit trees which do not play any considerable rôle for food. The gardens contain very few date palm trees (*tazzayt*, *Phoenix dactylifera*) and there are no palm trees of any value in the gardens situated in the upper mountain zones where the fig tree (*tahart*, *Ficus carica*) thrives much better than in the lower country; the figs are [251] consumed fresh, or they are put on strings for drying, common practise elsewhere in North Africa. The [386] pomegranate (*terrummant*, *Punica Granatum*) is grown in some gardens; its fruits are eaten, and they are also used for dyeing skins (cf. p. 282). Grapes (*tezzebibt*, *Vitis vinifera*) are also grown in some gardens.

Maire mentions the cultivation of the peach (*Prunus Persica*) and the apricot (*Prunus Armeniaca*) (cf. Maire 1940, p. 401). These fruit trees have undoubtedly been quite recently introduced for Foucauld states that they are not grown in Ahaggar (cf. Foucauld 1951–52, I, p. 79 f.).

243 423 There are nowadays many agriculturists who have their private gardens so that they cultivate their winter crops and their summer crops entirely for their own use. But most agriculturists grow winter crops of wheat and barley on behalf of the Tuareg who are then the true garden owners.

[312] [476] Agriculturists who cultivate their gardens on their own behalf frequently irrigate crops by means of draught animals (zebus) which raise water from wells, but there are also some farmers who cultivate independently without any contract with pastoral Tuareg and nevertheless belong to a *foggara* team.

243 It can be estimated that an independently working agriculturist obtains a total yield of about 700 kilos of wheat and barley grown in winter. Of this yield he gives 10 kilos to the *Amenukal*, or to the

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

Ayr Tuareg a piece of ram's horn may serve as an amulet case attached around the upper arm. Horns of barbary sheep are used for butter containers among the Northern Tuareg (cf. p. 223; Fig. 165), who sometimes use a piece of pointed gazelle horn for daubing antimony around the eye.

The Ahaggar women cut skin and leather with a small knife (*telmusit*), and a piece of wood (*asettenu*) and/or a stone (*tazzet*) are used for smoothing the skin which is then placed upon a particular wooden board (*elkeyleb*) (cf. Figs. 219a–d). The Ayr Tuareg do not make so much refined skin work. Women among the Northern Tuareg conserve their implements for skin and leather work in a particular bag (*askagen*) which is made from leather attached to a bottom piece of horn (*isek*) (Figs. 220a–g). Northern Tuareg women take a great interest in their skin and leather artifacts, which are richly decorated with fringes and hanging tassels, and with geometric designs in different colours. I have noted the following colours among the Tuareg of Ahaggar and Tasilé-n-Ajjer:—

(1) *baba*, indigo which is introduced from the south in the form of balls.

(2) *tawnkent*, which is also known as *tafidet* and *taneẓẓeft* according to Foucauld 1951–52, IV, p. 1934. It is a yellowish mineral which yields an entirely black colour frequently seen on ornamented skin bags. The mineral according to the Ahaggar Tuareg is introduced from the south, while the Tuareg of Tasilé-n-Ajjer claim that they obtain their minerals of this type from Serdeles north-east of Rat. – A black colour which is also known as *tawnkent* is said to be made by the Tuareg of Ahaggar in the following way:— Pieces of iron are put into water contained in some small receptacle, usually a tea glass. This receptacle containing water and iron pieces is covered with a bowl or a similar object in order that the sun light cannot penetrate. After a few days the water turns into a black colour to be used for skin dyeing.

(3) *semento*, a green colour derived from a mineral or a powder introduced from the south. According to some Tuareg this green colour is also made by means of a vegetable powder introduced from the north, from the region of Mzab.

(4) *khodarbas*, a powder which yields a green colour. It is said to be introduced from the south (from Tawa) and to derive from a tree known as *tafnit*.

(5) *errummun*, the fruit of the pomegranate tree known as *terrummant* (*Punica Granatum*). It is used with a white mineral (alum), known as *aẓref n Tawat*, and introduced from In Salah. Parts of the pomegranate fruit and of this mineral are mixed with water to be used for a yellow or yellow-brown dye which is applied to many decorated skin bags for ground colour.

(6) *temesaruak*, a mineral introduced from the north (Mzab). It produces a yellow colour.

(7) *herki*, a reddish brown colour obtained from a particular type of sorghum known as *tallak* grown in the cultivation centres of Ahaggar.

(8) *tédersé*, a white colour obtained by placing the skin for about three days in a container with fresh milk to which a little salt is added. – Among Tuareg of Tasilé-n-Ajjer I was told that a white colour is also obtained from a kind of powder introduced from the Sudan.

Before use these above mentioned colours or dyeing materials are generally dissolved in water contained in a tea glass. When they are employed for the very fine geometric designs of leather bags they are daubed with a small knife known as *telmusit* (Fig. 219b).

It is interesting that most dyes used by the Northern Tuareg are introduced from the north or from the south,

[Text continues on p. 284]

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

*415
531

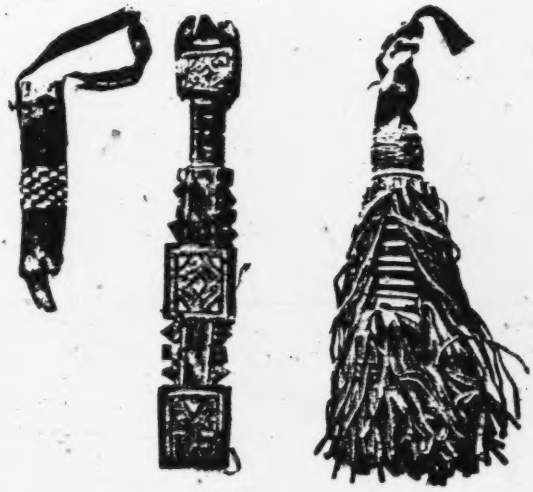


Fig. 228a–c.

a. A cylindrical hollowed piece of wood covered with leather. It is known as *tafendit* and serves to contain antimony (*tazuli*). Ahaggar, blacksmiths of Abalessa. Dimension: 0.22 m long. (N.M. G. 5875).

b. Cylindrical brass tube covered with ornamented leather. It is known as *faralu wa n tuka* and serves for the conservation of *tuka*, that is ashes of burned *afezu* grass (*Panicum turgidum*). Ashes of this grass are used by some Tuareg for chewing tobacco. It is said in Ahaggar that containers of this type are made exclusively by noble women of the *Kel Rela* tribe, and that the containers should be worn only by noble Tuareg and not by vassals. The brass tube is always made by blacksmiths. Ahaggar, blacksmiths of Abalessa. Dimension: 0.265 m long (total length). (N.M. G. 5888).

[824] [276] [462] [563]

c. A piece of cane covered with coloured leather and fringes of the same material. It is called *tafendit* and serves for the conservation of *tazuli* (antimony). Ahaggar, the *Aguh-en-tehlé* tribe. Dimension: 0.116 m. (N.M. G. 5267).

● 386 the south, or are obtained from plants grown by sedentary agriculturists. The technique of skin dyeing as practised by the Tuareg nowadays cannot be considered an ancient one in Tuareg culture. Its origin is probably to be looked for in the more developed civilizations of Northern Africa, and not in a nomadic culture like that of the Tuareg. Other dyeing methods known to the Tuareg may well be very ancient. I believe this to be true of the red ochre known to the Ahaggar Tuareg as *tameghoyt*,

[281] [174]

[text continues on p. 288]

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

292
285
824

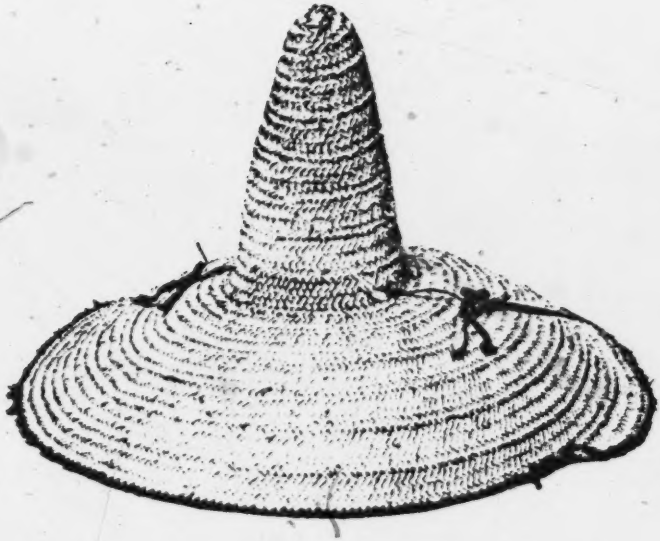


Fig. 231. Woman's straw-hat (*téłé*) plaited from straps of date palm leaves (*agum*). Ahaggar, the *Dag Ɓali* tribe; manufactured at Abalessa. Dimension: 0.565 m in diameter. (N.M. G. 5276).

386 to the Ayr Tuareg as *tamezgoyt*. It is found both in Ahaggar and in Ayr, and is used for dyeing tent-skins (cf. p. 361).

281 A number of the most common skin bags and similar objects of decorated leather work made by
462 Tuareg women in Ahaggar are reproduced in Figs. 220–229.

* [415] Though the pastoral Tuareg women in the north are excellent leather workers they find their superiors
[564] in the blacksmiths women and those of the *Imeggedezen* of Agadez. Women of these sedentary negroid groups provide pastoral Tuareg with leather objects like sword-sheaths, amulet cases, leather purses, large saddle bags, cushions, and the like (cf. Figs. 72a, 76, 121a–b, 172a–b, 198).